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The Scroll of Cyprian: An Armenian Family Amulet

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## COLLECTANEA.

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### THE SCROLL OF CYPRIAN: AN ARMENIAN FAMILY AMULET. (*With Plates I and II.*)

At the suggestion of M. Frédéric Macler of the Académie Française a copy of the "Scroll of Cyprian" was obtained through the kindness of Professor V. H. Hagopian of Anatolia College, Marsovan, Turkey. He called it "a Family talisman." The scroll was tightly rolled, and was designed to be placed in a case of some kind and worn upon the person. Probably the owner was a member of Professor Hagopian's family; else he could not have obtained possession of it, as it is considered unlucky to allow it to go out of one's possession. The scroll was received in 1913, but, as the War began the following year and the Armenians were deported, and among them Professor Hagopian (who bravely met a martyr's death), there was no possibility of obtaining further details.

The Scroll of Cyprian is written in Armenian on heavy paper of considerable antiquity. The scroll measures  $3\frac{3}{8}$  inches in width, and 4 yards 3 inches in length. The first portion of the scroll is lacking. It begins with the 11th verse of the first chapter of the Gospel of Mark, followed by the next two verses, and then come extracts from the first chapters of the Gospels of Luke and John; so, in all probability, the lost fragment contained passages from the first chapter of the Gospel of Matthew and the first ten verses of the Gospel of Mark. It should be noted that words placed in parentheses are not found in the original. Words in italics are written in red in the original. The lines correspond as nearly as can be with the lines of the original scroll. Apparently each passage from the Gospels is headed by a picture of the Evangelist whose writings follow. We have those of Luke and John (*Plate I*). The third picture

(*Plate II*) may represent Saint Sisianus and the demon, Abiahu. The demon holds the œsophagus and bronchial tubes of his victim. The fourth picture (*Plate II*) may represent Saint Peter and the demon, now in a chastened attitude. All the pictures are in colours crudely painted, in brown, yellow, and brick-red, which cannot clearly be distinguished in the accompanying photographs.

I have to thank the Rev. Manoug B. Norhadian and Mr. K. J. Basmadjian for their assistance in translating obscure passages in the scroll.

#### TRANSLATION.

(*Mark*, i, 11-13).

said :—Thou art my beloved Son  
in thee I am pleased.

*And the same hour*  
the Spirit took him forth  
into the wilderness ;  
and he was there forty days  
tempted of Satan.  
And he was among the wild beasts  
and the angels were ministering unto him.

O Christ ! O God ! through the  
intercession of the Holy  
Evangelist Mark, have mercy  
upon the servant of God,  
*ELISABETH* and upon her sons  
and upon her daughters, that  
the evil demon approach them not.<sup>1</sup>

[*Luke* i, 1-23.]

*The Holy Gospel of Jesus Christ*  
*which is according to Luke.*  
Because many have desired  
to set forth in order, anew,

<sup>1</sup> Here follows the upper picture of *Plate I*. The word translated "demon" in this line is "*al*" in Armenian. He is the fiend who lives in the corners of houses or in stables, and is supposed to feed on the flesh of unborn children. He is therefore greatly dreaded by expectant mothers.

the story of the facts well-established among us, as they were handed down to us [by tradition] by those who in the beginning were eye-witnesses and servants of the Word, I, also, who followed from the beginning, desired in *all* truth to write in order to thee, O Excellent Theophilus, that thou mightest know the truth of the words in which thou wast instructed. *And there was* in the days of Herod the King of Judæa, a certain priest, Zacharias by name, of the course of Abijah ; and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before *God* ; they walked in *all* the commandments and laws of the *Lord* blameless. And they had no child, because Elisabeth was barren, and they were both advanced in days (aged). And it came to pass as he performed his priestly office before *God*, in his course, when his day arrived, according to the law of the priesthood, it fell to him to offer incense going into the temple of the *Lord*. And *all* the multitude of the people were praying without at the hour of incense. And there appeared unto him the angel of the Lord, standing on the right hand of the altar of incense. And Zacharias was troubled

when he saw [him] and fear fell  
upon him. The angel of the *Lord*  
said unto him :—Fear not,  
Zacharias, for thy prayers  
have been heard, and thy wife  
Elisabeth shall bear thee a son,  
and thou shalt call his name  
John. And there shall be  
unto thee joy and gladness,  
and many shall rejoice at his birth ;  
for he shall be great  
in the sight of the *Lord*.  
And wine and liquor shall he not  
drink. . . . He shall be filled  
with the Spirit and holiness,  
even from his mother's womb.  
And he shall turn many  
of the sons of Israel unto the *Lord*  
their *God*. And he shall come before  
him in the spirit and power  
of Elijah, to turn the hearts  
of the fathers to the sons,  
and unbelievers to  
the wisdom of the just ;  
to prepare for the *Lord*  
a people made ready. And Zacharias  
said unto the angel :—And how  
shall this be given, for I am old  
and my wife is advanced in her days ?  
*The angel* gave answer  
and said unto him :—  
I am Gabriel, who stand  
before *God*, and I was sent  
to speak unto thee,  
and to bring thee these good-tidings.  
And, behold, thou shalt be dumb  
and shalt not be able to speak  
until the day upon which this

shall come to pass, because  
thou didst not believe my words,  
which shall be fulfilled in  
their season.

And the people (multitude) were  
watching for Zacharias, and were  
astonished at his lingering in the  
Temple.

And when he came forth  
he was unable to speak unto them ;  
and they perceived that he had  
seen a vision in the temple ;  
and he spake unto them with signs  
and remained speechless.

And it came to pass when the days  
of his ministration were fulfilled  
he departed unto his home.

And after those days his wife,  
Elisabeth conceived, and she hid  
herself five months, and she said :  
What hath the *Lord* done unto me  
in the days in which he looked  
upon me to take away my reproach  
from among men. *Lord God,*  
*Jesus Christ*, through the intercession  
of the *Holy Evangelist Luke*,  
may all evil spirits and all evil  
demons be driven away from  
*Elisabeth*, the servant of God,  
and from her sons, and from her daughters.<sup>2</sup>  
*The Holy Gospel of Jesus Christ*  
*Which is according to John.*

In the beginning was the Word  
and the Word was with God  
and the Word was God. It was  
from the beginning with God.  
*All things were made by Him and*

<sup>2</sup> Here follows the lower picture of *Plate I.*

without Him was not anything made  
that was made. *By Him* was life ;  
the light of men. And the light  
doth lighten the darkness, and  
the darkness overcame it not.

There was a man sent of *God*  
and his name was John.

He came for a witness, that he  
might witness of the light  
in order that all might believe  
through him. He was not that  
light, but [came] that he might  
witness to the light.

[He] was the true light  
that lighteth *every man* who  
cometh into the world.

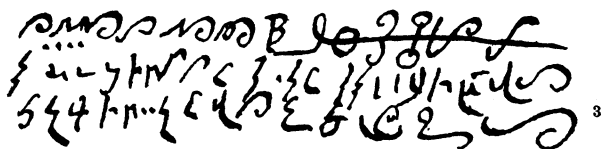
He was of the world and the  
world knew him not.

He came unto his own, and his  
own received him not. He gave  
power to become sons of *God*  
to them who should believe  
on his name, who were born  
not of blood and not  
of the will of man but of God.

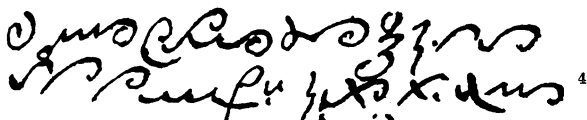
And the Word became flesh  
and dwelt among us, and  
we saw his glory, the glory  
as of the only-begotten  
of the Father, full of grace  
and truth. *John* witnessed  
concerning him, crying out  
and saying :—This is he of whom  
I said, He who cometh after me  
is become before me : for he was  
before me. *For* of his fulness  
we all received, grace for grace.  
For the law was given by the

hand of Moses ; grace and truth  
were by the hand of *Jesus Christ*.

*Lord Jesus Christ*, through the  
intercession of the *Holy Evangelist*,  
John, may all evil spirits  
be driven away, that they  
approach not unto the servant of  
God, *Elisabeth, Amen*.  
Nor to the sons and the daughters.



Wherever this writing may be,  
in the name of the Father, Son,  
and Holy Spirit, approach not unto  
the servant of God.



*Written of devils and evil demons.*<sup>5</sup>

Of the servant of God, Elisabeth.

*When Saint Sisianus was descending  
from Mount Sinai*

he met Abiahu.

Behold, his eyes were flaming

and his teeth were *like*

unto a camel's ; and, upon

<sup>3</sup> The five lines reproduced are probably talismanic formulae. Some Armenian characters are used, with others unknown to the translator.

<sup>4</sup> Here follows the upper picture of *Plate II*. Sisianus held office as Pope in 708 A.D. He was born in Syria.

<sup>5</sup> The word translated "devil" is "*tbgha*." It comes from the same root, as t-d, b-v, gh-l. The Armenian equivalent of "1" is regularly "gh." For the word "al," translated demon, see n. 1 above.



seeing him, *Saint Sisianus*  
said unto him :—Whence dost  
thou come, and whither dost  
thou go, thou unclean, foul one ?

*And* the foul one said :—I go  
and enter the bosoms of women  
and strangle the sucklings.

And when the Virgin Mary, the  
*Mother of God*, was born  
they went to prevent him ;  
and he was caught in their hands.

And *Saint Sisianus* bound him  
with chains of iron, and said :—  
We will not let thee go, except  
thou swear that thou wilt not  
injure (her). Thereupon he  
swore by the many-eyed cherubim,  
and the six-winged seraphim,  
and by the Lord who sitteth and  
resteth upon them ; and then he  
was released on condition that  
he call upon the Kind and  
Merciful One (and say :)  
In the name of the Father, Son,  
and *Holy Spirit*, and in the name  
of Saint Sisianus, we will not  
enter that house, and we will not  
injure the children (there), and  
we will not go nigh unto the  
servant of God, Elisabeth, for  
a year *before* she gives birth.

1 : marto (to a man ?) ; 2 : lazlaz ( ?)  
3 : marto (to a man ?) ; 4 : tazajoudé ( ?)  
( ?) ; 5 : marto saloumé ( ?) ;  
6 : marto ai-i-li-né ( ?) ;  
7 : marmara ( ?) ; 8 : ai-i-lo ( ?) ;  
9 : galeli ( ?) ; 10 : hamezan ( ?) ;  
11 : yegidan ( ?) ; 12 : anania ( ?).



PLATE II.

ST. SISIANUS AND DEMON.

ST. PETER AND DEMON.

*And wheresoever* this writing may be  
thou shalt be persecuted (driven away)  
and bound, until thou art willing  
to say [it].

And in the name of the devil  
and with his consent, the *Lord*  
bound Satan for *a thousand years* ;  
and may he be bound strongly,  
the evil ones and demons, by the Harp  
of David, by the Ring of Solomon,  
by the Rod of Aaron, by the Prayers  
of Abel, *and* by the Crowns of the  
*Holy* Apostles, *and* by the Milk of  
the Holy Virgin which fed *Christ*,  
we do bind thee and cause thee to  
swear, [ye] devils and satans,  
by the Mysteries of the *Holy* Church,  
by the immovable Throne of *Christ* :  
which has seven arms, and the arms  
have seven nails ; seven altars  
(or tabernacles) ; seven elders ;  
seven gospels. They read  
[repeated it] and said :—*Lord*,  
grant us permission that we  
may bind the evil spirits and  
devils that they may not  
approach unto the servant  
of God, *Elisabeth*. *Amen*.  
That they may not approach unto  
her sons and her daughters. *Amen*.<sup>6</sup>

*Saint Peter* and *Saint Paul*  
*and Saint Sisianus* and *Saint*  
*Silas* went into the wilderness,  
and they beheld a man seated  
upon the sand ; his hair was like  
serpents, his eyebrows like brass,  
his eyes like glass, his cheeks

<sup>6</sup> Here follows the lower picture of *Plate II*.

like iron, and his tusks like  
a boar's. The *Saints* asked him,  
saying,—What art thou, evil  
spirit? Art thou a living  
creature, or whose agent art thou?  
Tell us the truth.

*The evil* demon replied and said :—  
I am the one who enters into the  
sons of men and [who] sits upon  
the woman who is with child,  
and strangles mother and child.  
We snatch [away] the seven-months'  
child from its mother, deaf and  
dumb, and carry it to our King,  
into our abyss, (or) into the  
corners of the dwellings and  
into the stables of animals.  
Behold, I have told you *all* ;  
torment me not.

And two of them drew the fiery  
sword and wished to slay the  
Foul One. And he said :—Simon  
Peter, of a truth *Christ* gave  
thee power, that whatsoever thou  
shalt bind upon earth shall be  
bound in Heaven. And he said  
[also] :—Thou art the Rock, and  
upon this Rock shall the Church  
be built. [Simon Peter replied :—]  
Therefore thou shalt be held  
and bound until the coming of  
*Christ* ; until thou dost tell  
thy name. And the demon said :—  
I am he who causes the mother's  
womb to miscarry forty days too  
soon. [before the time of birth]

And Peter said :—I believe in  
Him who gave me power over the

invisible [spirits] to bind them.  
Cursed art thou ; and thou art bound  
with bands of iron. In whatsoever  
house our names are found, thou  
hast no power to approach unto  
the sons of men, neither devil nor demon,  
to the servant  
of God *Elisabeth*, nor to her  
sons nor to her daughters. Amen.

[Thou] True *Lord God*, Son of the  
Father, who in pity dost not will  
that the creatures of Thy Holy  
Hand and the likeness of Thy Good-  
ness, to whom Thou hast shown mercy  
[should perish]. [Thou] who didst  
have mercy and didst save the for-  
bidden [outcasts] and the fallen,  
and didst raise to life again those  
who were carried into captivity by  
death through serpent-  
tempted Mother Eve : by Thy death  
Thou didst transform them into life.  
*The wandering* Thou didst gather  
from outer darkness into the Flock  
of Thy Heavenly Fold ; the ignorant  
*to the knowledge of God*. Therefore  
Thou didst heal in mercy ; Thou  
didst cleanse the lepers ; Thou didst  
cause the lame to walk : Thou didst  
give sight to the blind ; Thou didst  
staunch the flow of the woman with  
an issue of blood ; with one word Thou  
didst assemble together the withered  
limbs of Lazarus, bringing him to  
life ; Thou didst make the paralytic  
to take up his bed and walk.

In Thy mercy and forgiveness  
and unmindfulness of evil, [Thou]

*All-plenteous, All-Bounteous, Source of All-(Good), who dost not forsake them who hope in Thee, and who dost not allow Thy servants, created in Thy image, to become lost, through the intercession of the Pure and Holy Mother of God, and of all Thy Saints, harken unto the entreaties of the servant of God Elisabeth, and grant her desire. As Thou didst make fruitful (the mother) of Samuel the Prophet ; and as Thou didst promise to give to Abraham the Father of the Faithful, from the hardened womb of Sarah, a son, even Isaac ; and as Thou didst soften the useless, hardened womb of Elisabeth, and great among those born of woman is Saint John. [Or, to her Thou didst give Saint John, greatest of those born of woman.] And [these are given] as examples. Lord Jesus Creator bear [? raise] us and you.*

Make fruitful the swollen and miscarrying womb of the servant of God Elisabeth. Persecute, remove and drive away the devil, the evil spirit and the demon, and deliver from the snares of Satan the servant of God Elisabeth. Bless her in child-birth and in fruitfulness. Bless Thy creatures [handiwork] together with the believers in the *Holy Trinity*.

And as Thou hast granted birth to beasts and birds that they may rejoice and multiply do not exclude from Thy mercy but have pity upon

the servant of God Elisabeth. *And*  
as they by Thy blessing grew  
large and strong, likewise grant  
that same Divine blessing and aid  
to this Thy servant  
and save the son of Thy handmaiden.  
*Show* me a token for good : *let them*  
who hate me see and be put to shame,  
because Thou, *Lord*, hast helped me  
and comforted me. [Ps. lxxxvi, 16, 17.]

Preserve and save the servant of God  
Elisabeth, in the name of the Father,  
Son, and *Holy* Spirit. Amen.

Another writing concerning a devil.

In the land there was a tree  
which had neither branch nor leaf  
nor root. And upon it was seated  
an eagle having neither head nor  
feet. Questions were asked the eagle, saying,—  
Why art thou sitting upon a tree  
which hath neither branch nor leaf nor root ?

The foul eagle said :—I go and sit  
upon the head of a man, devour his  
flesh, suck his brain, put out  
the light of his eyes.

The angels and the archangels,  
hearing him, said :—Satan, we do  
bind thee by the three hundred and  
sixty-five *Saints* who are in the  
heart of the earth, whom neither  
the angels nor the archangels do  
know, but only the Father. And,  
again, we bind thee by the three hundred  
and sixty-five *Saints* who are in  
the sea, whom neither the angels  
nor the archangels do know, but  
only the Father.

And, again, they said :—We bind thee by the Harp of David, by the Ring of Solomon, by the Tables of Moses, by the Robe of Aaron, by the Napkin of *Christ*, [which covered his face at his burial and upon which his features were imprinted,] by the Sweet Milk of the *Holy Virgin*, by the Four Nails of [the Cross of] *Christ*, which were baptised with the Blood of the *Lord*.

We bind thee by the Bonds of Peter and of Paul ; by the Transfiguration of *Christ* upon Mount Tabor ; by the *Tri-Holy* Light which shone upon the Immortal Head of *Christ*.

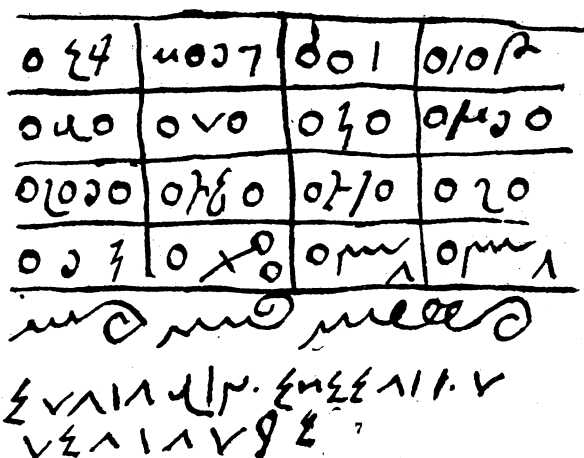
Thou hast no power to grow nor to contrive wicked things, but thou shalt wither away ; thou art naught and thou shalt turn to naught. Upon whomsoever, or in whatsoever house this writing shall be found thou shalt remove [thyself] *forty* houses [away], and shalt not approach unto the servant of God, Elisabeth, nor to her sons, nor to her daughters. Through the prayers and the intercessions of *all the Saints*, Amen.

So let it be, and so let it be.

The amulet ends with a magic square reproduced on p. 183.

Some light is perhaps thrown upon the amulet by the following account of "The Life and Deeds of Father Cyprian," which I have translated from an Armenian collection of "Prayers for All Occasions," printed in Constantinople in 1712. The similarity of expressions in the two documents will be noted. I suggest that Cyprian, a great magician who became a convert to Christianity, was regarded as possessing greater power than ordinary bishops over evil spirits.





*"The Life and Deeds of Father Cyprian.*

I, Cyprian, the servant of God, of the city of Antioch, was the son of a pagan Greek. My father's name was Yetesia and my mother's Claudia. When I was born my parents dedicated me to priestly learning that I might serve idols; so I studied and became more learned than Simon or Nachor, and I became skilled in all sorcery. I often ascended into the air, and by magic I would walk upon the sea. And all classes of demons were subject to my command, and whatsoever I desired they would straightway perform. I would mount to the top of buildings and, letting the sun or the moon shine upon my face, cause it to shine like the sun. It pleased me to perform the will of demons, and I knew not God, but gave great offence to all because of my evil profession. To some I would give sore eyes, to others headache; to some fever, to some belching; to some illness. Some I drove away from their families, some I turned pale, some I deprived of their wits, and some I caused to be hated by their

<sup>7</sup> Arabic numerals and Armenian characters, which have numerical value, are combined in this magic square, but no one has yet given me a satisfactory solution. I shall be glad of the assistance of any reader. The last two lines are Arabic numerals, and are

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own people. I made husband and wife to quarrel and to hate one another, and many other deviltries did I perform upon earth. And I became so learned in demonology that there was no thought nor deed that I did not know. And I knew all the hosts of demons which gush forth [from the earth] as does water from the fountains, and they rend and deceive the sons of men, which may the Lord remove from this servant of God. By my sorcery I would bind the heavens that they give no rain ; the earth that it sprout not its seeds ; the sun, moon, and stars that they stand still in the firmament ; the trees that they bear no fruit ; the sea that it have no waves ; the fish that they swim not in the sea ; the rivers that they flow not ; the springs that they gush not forth ; the birds that they fly not in the air ; the beasts that they conceive not ; the pregnant that they bear not ; women that they conceive not ; all creatures that they move not ; the earner that he earn not ; the traders that they trade not ; the sky that it thunder not. I would bind the winds of the heaven and all created beings that they depart not from my commands, [also] the 1172 kinds of witches and wizards.

An unmarried youth whose name was Aclauidos desired to wed a beautiful maid whose name was Justiana, but he could not win her. And he sent her many precious gifts, gold and silver and fine raiment, but she would none of them and returned them in disdain. Then the young man took all that he had and went to Cyprian. And Cyprian said,—“ I will make her subject to thy will.” And he sent one of his demons to Justiana, but she drove it away through holy prayers. Next he sent the demon of fornication in the guise of an aged woman. And it went to the door of the holy maid by night and said,—“ O my little daughter, I would pray with you this night.” So it entered and they prayed all night long. After that the demon said,—“ Who ever received any reward for virginity ? If Eve had not been married, from whence would have come our forefathers, prophets, apostles, and patriarchs ? Come, we will go to Cyprian the Great and you be married.” Thereupon the maid understood that this was of Satan, and she made the Sign of the Cross upon her body and sealed herself [set a seal upon herself], and the demon was driven away and vanished in fear and trembling and went to Cyprian.

And Cyprian said to the demon,—“Why dost thou shake and tremble with fear?” The demon replied,—“I saw the Sign of the Cross, and [therefor] I shake and tremble with fear.”

And Cyprian said,—“What is this Sign of the Cross that terrifies thee?”

The demon replied,—“Swear that thou wilt not forswear us, and I will tell thee all our secrets, mysteries, and the Sign of the Cross.” And Cyprian swore according to their false and wicked rites, “I will not forswear you.” And the demon began telling everything in detail, and said,—“God created man, Adam, from the dust, and said, “Come, ye angels and archangels, bow before my handiwork, even Adam.” But the hosts of Satiel were proud and did not deign to bow before Adam. And God was wroth and rent the heavens, and the hosts of Satiel, all our multitudes, were cast down. And we built us a dwelling-place, and named it Hell. And until the coming of John the Baptist we seized the souls of the righteous and of sinners and carried them (down) to Hell. Then God sent His Only-begotten Son, who was born of the Virgin Mary, Mother of God. He made the dead to rise, cleansed the lepers, healed the lame, gave sight to the blind, and did many other wonders. He was betrayed by Judas, crucified by the Jews, and was buried and arose from the dead. And by His Cross Hell was destroyed. He ascended to His Father in Heaven, and He will come again to judge the quick and the dead, and by His Cross He enlightens all created beings. Believers rejoice, and those who deny Him shall lament. This is the Sign of the Cross, and when we see it we are filled with awe and terror.”

And then it came to Cyprian's mind to say,—“If the Sign of the Cross has such power, how much more has the Crucified. [Therefor] I believe in Christ and in the power of the Cross, and in God the Omnipotent, for He only is the true God, and the idols are demons and (devils) satans.”

And then he burned all his books of sorcery and he went to the bishop of the city and was baptized and ordained priest, and later became bishop.

And he prayed and said,—“Lord God, I have loved Thee and have come to know the Power of Thy Cross through the holy patriarch Matthew and through the Virgin Justiana. O merciful

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God, have mercy upon me as upon the thief, make atonement for me as for Zacchaeus, justify me as Thou didst the Publican. Take me out of the pit of iniquity as Thou didst Jeremiah and Daniel from the dungeon. Quench the tyranny of the Enemy from against me as Thou didst the fire (which threatened the lives) of the Three Hebrew Children in Babylon, with the extinguishing dew of Blessing."

And I, who did formerly cast spells with wicked, demoniacal sorceries, I now set free all the spellbound, by God's command. Let heaven and earth remain in the firmament; let the earth bring forth green plants; let the trees bear fruit, and let all that are bound be freed, in the Name of the Holy Trinity of God.

I cause thee, Satan, to swear in the Name of God, Jesus Christ our Lord, and by the Thousand and One Names of God who created Adam and Eve, and the nine ranks of angels who ascend and descend from the city of Acripolis, and in the name of the seraphim who stand and serve the Son of God, and covering their faces with their wings, cry,—“Holy, holy, holy, Lord God of Hosts; Heaven and earth are full of Thy Glory.”

I cause you to swear, ye demons, and sons of Satan, who are the helpers of all sorcerers and evil-doers; I cause you to swear all ye devils, by the beauty of Adam; by the loveliness of Paradise; by the humility of all the saints; by the devotion of all the martyrs; by the offering of Abel; by the calling upon the Name of the Lord by Enoch; by the righteousness of Noah; by the priesthood of Melchizedek; by the faith and the hospitality of Abraham; by the bonds of Sarah; by the deceit of Jacob; by the beauty of Joseph; by the ascension of Elijah; by the submissiveness of Elisha; by the tables of Moses; by the Robe of Aaron, which was ornamented with twelve stones, symbolic of the twelve apostles of Christ; by the Harp and the Psalms of David; by the Ring of Solomon; by the Rod of Moses; by the Prayers of Aaron; by the Annunciation given to the Holy Virgin Mary by Gabriel; by the Birth and the Baptism of Jesus Christ, who was baptized in Jordan by John; by the command which He gave to the paralytic, “Arise, take up thy bed”; and by the spittle which opened the eyes of the blind; by the entry into Jerusalem upon an ass; by the Resurrection

of Lazarus ; by the Betrayal and Crucifixion of Christ ; by the Spear and Nails of Christ [on the Cross] ; by the Crown of Thorns, and by the Blood of the Son of God which flowed upon the Holy Cross, I cause you to swear and I bind and persecute you, ye evil demons, by the Resurrection and Ascension of Christ ; by the Coming of the Holy Ghost ; and by the Transfiguration of Christ, who was transfigured upon Mount Tabor ; ye have no power, ye demons, and sorcerers and witches and wizards, to approach unto the servants of God.

I cause you to swear by the Word which cannot be sold ; by the Light Ineffable ; by the Indescribable Crown ; by the Dreadful King ; by the Ring of Solomon ; by the Tables of Moses ; by the Prayers of Aaron ; by the Forty-days Fast of Moses ; by the sacred Blood of the Babes of Bethlehem ; by the Righteousness of Noah ; by the Faith of Lot ; by the Order of Melchizedek ; by the Annunciation of Gabriel ; by the Throne of the Four Beasts : one like a man, with mortal wisdom : one like a lion, with eyes like flames of fire : one fearful and wonderful with fiery eyes of an ox : the fourth having the wings of an eagle with eyes fearful and wonderful (to behold), upon which doth sit the Lord God of All.

Wheresoever these Holy Names are spoken, and wheresoever these writings and commands are found, may the Evil One be always driven away, and spells and sorceries dissolved from the servants of God."

[MRS.] J. S. WINGATE.

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#### A VEDDA PROPITIATION CEREMONY.

THE Veddas are the remnants of what may for convenience be referred to as the aboriginal inhabitants of Ceylon. They are found exclusively in that part of the island,—the greater part of it wild jungle country,—which is bounded on the north by the Verugal Aar, on the east by the sea, on the south by the Gal Oya, and on the west by the central mountain *massif* and the middle reaches of the Mahaweliganga. They vary greatly from group to group in the degree to which they have intermarried with their Sinhalese or Tamil neighbours, and have adopted those neigh-



PLATE I.

ST. LUKE.

ST. JOHN.